The Archbiſhop of *Canterbury*'s

SERMON

Concerning the

Sacrifice and Satisfaction of Chriſt.

A

SERMON

Preached before the

QUEEN

AT

WHITE-HALL,

APRIL the 9th. 1693.

Concerning the

Sacrifice and Satisfaction of Christ.

By JOHN *Lord Archbishop of* Canterbury.

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Sacrifice and Satisfaction of Chriſt, &c.

HEB. IX. 26.

But now once hath he appeared in the end of the world, to take away ſin by the ſacrifice of himſelf.

AMONG many other great ends and reaſons for which God was pleaſed to ſend his Son into the World to dwell amongſt us, this was one of the chief, that by a long courſe of the greateſt innocency and the greateſt ſufferings in our Nature he might be capable to make a perfect Expiation of Sin: *But now once in the end of the world*, ἅπαξ συντελείᾳ τῶν αἰώνων, in the concluſion

of the Ages, that is in the laſt Age of the World, which is the *Goſpel* Age, *hath he appeared to take away ſin by the ſacrifice of himſelf.*

The general deſign of God in ſending his Son into the World was to ſave mankind from eternal death and miſery, and to purchaſe for us eternal life and happineſs. So the *Author* of our Salvation himſelf tells us, That *God ſo loved the World,* Joh. 3. 16. *that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*

Now in order to the procuring of this Salvation for us, the impediments and hindrances of it were to be removed: theſe were the *guilt*, and the *dominion* of Sin: By the *guilt* of Sin we were become obnoxious to the wrath of God and to eternal condemnation, and by the *defilement* and *dominion* of it we were incapable of the happineſs of Heaven and the reward of eternal Life.

To remove theſe two great hindrances two things were neceſſary: the Forgivenes of ſins paſt, in order to our deliverance from the wrath of God and the eternal torments of the next Life; and the Reformation of our hearts and lives to make us capable of eternal Life and happineſs in another World. And both theſe, if God had ſo pleaſed, might have been effected by the abundant mercy and powerful grace of God, with-

without this wonderful method and dispensation of sending his Son in our Nature *to take away sin by the sacrifice of himself*: But it seems the wisdom of God thought fit to pitch upon this way and method of our Salvation, and no doubt for very good *Reasons*; amongst which these *three* seem to be very obvious and very considerable.

First, to vindicate the honour of his Laws, which if Sin had gone altogether unpunish'd would have been in great danger of falling into contempt. For if God had proclaimed a general Pardon of Sin to all mankind, without any testimony of his wrath and displeasure against it, who would have had any great veneration for his Laws, or have believed in good earnest that the violation of them had been either so extremely offensive to Him, or so very dangerous to the Sinner?

Therefore to maintain the honour of his Laws, rather than Sin should pass unpunish'd God would lay the punishment of it upon his only begotten Son, the dearest Person to him in the World: Which is a greater testimony of his high displeasure against Sin, and of his tender regard and concernment for the honour of his Laws, than if the Sinner had suffered the punishment due to it in his own person.

Secondly,

Secondly, another Reaſon of this Diſpenſation, and that likewiſe very conſiderable, was, that God might forgive Sin in ſuch a way as yet effectually to diſcountenance and diſcourage it, and to create in us the greateſt horror and hatred of it: Which could not have been by an abſolute Pardon, without any puniſhment inflicted, or ſatisfaction made to the honour of his Juſtice. For had Sin been ſo eaſily forgiven, who would have been ſenſible of the great evil of it, or afraid to offend for the future?

But when God makes his own Son a Sacrifice, and lays upon him the puniſhment due for the iniquities of us all, this is a demonſtration that God hates Sin as much, if it be poſſible, as he loved his own Son. For this plainly ſhews what Sin deſerves, and what the Sinner may juſtly expect, if after this ſeverity of God againſt it he will venture to commit it.

And if this Sacrifice for Sin, and the Pardon purchaſed by it, be not effectual to reclaim us from Sin, and to beget in us an eternal dread and deteſtation of it: If we ſin wilfully after ſo clear a revelation of *the wrath of God from heaven againſt all ungodlineſs and unrighteouſneſs of men*, there remains *no more ſacrifice for ſin, but a certain fearful looking for of judgment and fiery indignation to conſume the adverſaries.* For what could God

God do more to teſtify his diſpleaſure againſt ſin, and to diſcountenance the practice of it, than to make his only Son an offering for Sin, and to give him up to be wounded for our tranſgreſſions, and bruiſed for our iniquities? In what clearer Glaſs can we at once behold the great evil and demerit of Sin, and the infinite goodneſs and mercy of God to Sinners, than in the ſorrows and ſufferings of the Son of God for our Sins and for our ſakes?

Thirdly, another Reaſon of this Diſpenſation ſeems to have been a gracious condeſcenſion and compliance of Almighty God with a certain apprehenſion and perſuaſion, which had very early and univerſally obtained among Mankind, concerning the expiation of Sin and appeaſing the offended Deity by Sacrifices: by the Sacrifices of living Creatures, of Birds and Beaſts; and afterwards by Human Sacrifices and *the blood of their ſons and daughters*: by offering to God, as the expreſſion is in the *Prophet*, *their firſt-born for their tranſgreſſion, and the fruit of their body for the ſin of their ſouls.*

And this Notion of the expiation of Sin by Sacrifice, whether it had its firſt Riſe from *Divine Revelation*, and was afterwards propagated from Age to Age by *Tradition*: I ſay, from whence ſoever this Notion came, it hath of all

other Notions concerning Religion, excepting those of the *Being* of God, and his *Providence*, and of the *Recompences* of *another Life*, found the most universal reception, and the thing hath been the most generally practised in all Ages and Nations, not only in the *old*, but in the *new* discovered parts of the World.

And indeed a very great part of the *Jewish* Religion, which was instituted by God himself, seems to have been a plain condescension to the general Apprehension of Mankind, concerning this way of appeasing the offended Deity by Sacrifices: As it was also a Figure of that great and efficacious Sacrifice which should in due time be offer'd to God to make atonement once for all for the Sins of all Mankind.

And the *Apostle* to the *Hebrews* doth very particularly insist upon this condescension of God to them, in the Dispensation of the Gospel: and whereas they apprehended so great a necessity of an *High-Priest* and of *Sacrifices* to make expiation for the sins of the People, that it was an established *Principle* among them, that *without shedding of blood there was no remission of Sins*; God was pleased to comply so far with these Notions and Apprehensions of theirs, as to make his own Son both a *Priest* and a *Sacrifice*, to do that once for all which their own *High-Priest* pretended to do *year by year*. And

And from hence the ſame *Apoſtle* takes occaſion to recommend to them the *new Covenant* and *Diſpenſation* of the *Goſpel*, as having a greater and more perfect *High-Prieſt* and a more excellent *Sacrifice*, than were the *High-Prieſts* and the *Sacrifices* under the *Law*; the *Son of God* having *by one Sacrifice of himſelf obtained eternal Redemption for us, and perfected for ever them that are ſanctified.*

And this Apprehenſion prevailed no leſs in the *Heathen* World, and proceeded to the Sacrifices of Men, even of their *firſt-born.* And with this Apprehenſion, not to countenance but to aboliſh it, God was pleaſed to comply ſo far as to make a general Atonement for the Sins of Mankind by the Death of his Son, appearing in our Nature to become a voluntary Sacrifice for us: God permitting him to be unjuſtly put to death and his blood to be ſhed by the malice of men, in appearance as a Malefactor, but in truth as a Martyr; and accepting of his Death as a meritorious Sacrifice and *propitiation for the Sins of the whole World*: That by this wiſe counſel and permiſſion of his Providence he might for ever put an end to that barbarous and inhuman way of ſerving God which had been ſo long in uſe and practice among them: The Son of God by the voluntary Sacrifice of himſelf having effected all that at once, and for ever, which Mankind

from the beginning of the World had in vain been endeavouring to accompliſh by innumerable and continual Sacrifices; namely, the pardon of their Sins, and perfect peace and reconciliation with God.

For theſe Ends and Reaſons, and perhaps for many more as great and conſiderable as theſe which our ſhallow underſtandings are not able to fathom, the Wiſdom of God hath pitched upon this way and method of delivering Mankind from the guilt and dominion of Sin by the Sacrifice of his Son. And to this end it was requiſite that he ſhould appear in our Nature and dwell amongſt us for ſome conſiderable time, that by a long courſe of the greateſt Innocency and of the greateſt Sufferings in our Nature he might be capable of making a perfect expiation of Sin.

So that *two* things were requiſite to qualify him for this purpoſe; perfect *Innocency* and Obedience, and great *Sufferings* in our Nature, even to the ſuffering of Death. Both theſe the *Scripture* declares to be neceſſary qualifications of a Perſon capable to make expiation of Sin; and both theſe were found in the Perſon of our *B. Saviour.*

Firſt, unſpotted *Innocency* and perfect *Obedience.* This the *Scripture* teſtifies concerning Him, and

and the whole courſe of his Life and actions. *He was in all points tempted like as we are, yet without Sin*, ſaith the *Apoſtle* to the *Hebrews*. *He always did the things which pleaſed God*, as He teſtifies concerning himſelf, *and we are ſure that his witneſs is true*. *He did no ſin, neither was guile found in his mouth*; as *St. Peter* tells us of Him. And this was neceſſary to qualify him for the perfect expiation of Sin, whether we conſider Him as a *Prieſt*, or as a *Sacrifice*.

Heb. 4. 15. Joh. 8. 29. 1 Pet. 2. 22.

As a *Prieſt*, he could not have been fit to make expiation for the Sins of others, had he not been without ſin himſelf. And this the *Apoſtle* tells us is one great Advantage of our *High-Prieſt* under the *Goſpel*, above the *High-Prieſt* under the *Law*, who being a Sinner himſelf, as well as thoſe for whom he offer'd, had need to offer for himſelf before he could make ſo much as a Legal expiation for the Sins of others: But a perfect and effectual expiation of Sin, ſo as to purge the conſcience from the guilt of it, cannot be made but by an High Prieſt who is holy and innocent himſelf; *For ſuch an High-Prieſt*, ſaith the *Apoſtle*, *became us*, that is, now under the Diſpenſation of the *Goſpel*, when a perfect expiation of Sins is to be made, *ſuch an High-Prieſt* is neceſſary, *as is holy, harmleſs, undefiled, ſeparate from Sinners, who needs not as thoſe High-Prieſts*, that is as the High-

Heb. 7. 26, 27.

High-Priests under the Law, to *offer up Sacrifice first for his own Sins, and then for the People*: The plain force of which Argument is this, that he who will be qualified to make atonement for the Sins of others must be without Sin himself.

And then if we consider *Christ* as a *Sacrifice* for Sin; perfect holiness is necessary to make a Sacrifice acceptable and available for the expiation of Sin. The necessity of this was typified by the quality of the *expiatory Sacrifices* under the *Law*: the *Beasts* that were to be offered were to be *without spot and blemish*: To which the *Apostle* alludes, speaking of the quality and efficacy of
Heb. 9. 14. the Sacrifice of *Christ*: *How much more*, says he, *shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?* And to
1 Pet. 1. 18, 19. the same purpose *St. Peter*, *Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, &c*; hereby intimating, that nothing less than the perfect innocency and holiness of him who was to be a Sacrifice for us could have expiated the guilt of our sins and purchased eternal Redemption for us.

Secondly, great *Sufferings* likewise in our Nature, even to the suffering of Death, were requisite to the perfect expiation of Sin: I say, even

even to the ſuffering of Death: For the Sacrifices which were to make expiation were to be ſlain. And it was a conſtant *Maxime* and Principle among the *Jews*, and the *Apoſtle* more than once in this *Epiſtle* ſeems to allow and confirm it, that *without ſhedding of blood there was no remiſſion of Sins.*

Not that God could not have pardoned Sin without ſatisfaction made to his Juſtice, either by the ſuffering of the Sinner himſelf, or of a Sacrifice in his ſtead: But, according to the method and Diſpenſation which the Wiſdom of God had pitched upon, he was reſolved not to diſpenſe Forgiveneſs in any other way. For which reaſon he ſeems either to have poſſeſs'd Mankind with this *Principle*, or to have permitted them to be ſo perſwaded, that *Sin was not to be expiated but by Blood*, that is, either by Death of the Sinner, or of the Sacrifice.

Now the Life of our *B. Saviour*, as well as his Death, was made up of Sufferings of one kind or other: Continual Sufferings from his Cradle to his Croſs, from the time he drew his firſt breath to his giving up of the ghoſt: And not only continual Sufferings, but the greateſt that ever were, conſidering the Dignity of the Perſon that ſuffered, and the nature of the Sufferings: Conſidering likewiſe that theſe Sufferings

ferings were not only wholly undeſerved on his part, but unmerited alſo on ours, for whoſe ſake he ſubmitted himſelf to them: Nay, on the contrary, he had obliged to the utmoſt thoſe for whom and by whom he ſuffered, and continued ſtill to oblige them by the greateſt Bleſſings and Benefits purchaſed and procured for them by thoſe very Sufferings which with ſo much Malice and Cruelty they inflicted on him.

Had our *B. Saviour* been a mere Man, the perfect Innocency and unſpotted Purity of his whole Life; his Zeal to do the Will of God, and his delight in doing it; his infinite pains and unwearied diligence in *going about doing good*: His conſtant Obedience to God in the moſt difficult Inſtances, and his perſeverance in well doing, notwithſtanding the ill uſage and hard meaſure, the bitter Reproaches and Perſecutions he met withal for it, from a wicked and ill natured World: His perfect ſubmiſſion to the Will of God, his invincible Patience under the greateſt and bittereſt Sufferings, and his infinite Charity to his Enemies and Perſecutors: Theſe muſt needs be highly acceptable to God, and if Man could merit of God, likely enough to be available for the Sins of others.

But

But our *Saviour* and our *Sacrifice* being the *Son of God* in our Nature; and He voluntarily assuming it, and submitting to the condition of Humanity in its lowest and most miserable state, Sin only excepted; and his being contented to live a Life of doing good and suffering evil, and at last to be put to Death and slain a Sacrifice for us: The Dignity of the Person who did and suffered all this for us, and his dearness to God, must needs add a mighty value to so perfect an Obedience and such patient Sufferings; so as to render them a full, perfect and sufficient Sacrifice, oblation and satisfaction for the Sins of the whole World.

And all this being willingly performed in our Nature, and accepted by God as done upon our account, may reasonably be presumed to redound to our benefit and advantage, as much as if we our selves had performed it in our own persons: Nothing being so proper, and so available to make an *honourable amends* and satisfaction to the Justice of God for the Sins of all Mankind, as the voluntary Obedience and Sufferings of Human Nature in a Person of so great Dignity and dearness to God as his eternal and entirely beloved Son.

Now that Expiation of Sin was made by the Sufferings of *Chriſt* in our ſtead, I ſhall endeavour to make good theſe *three* ways.

Firſt, from plain Teſtimonies of *H. Scripture*, declaring this matter to us as clearly and fully as it is poſſible for words to do it.

Secondly, from the nature and intention of *Expiatory Sacrifices*, both among the *Jews* and Heathen; to which the Death of *Chriſt* is in the *New Teſtament* ſo frequently compared, and in point of vertue and efficacy to take away Sin infinitely preferred to it.

Thirdly, by vindicating this Method and Diſpenſation of the Divine Wiſdom from the Objections which are brought againſt it; and by ſhewing that there is nothing in it that is unreaſonable, or any wiſe unworthy of God.

I. I. I ſhall produce ſome plain Teſtimonies of *H. Scripture* which declare this matter as clearly and fully as it is poſſible for words to do it; namely, that the *Son of God*, in order to the effectual *Expiation* of Sin, ſuffered in our ſtead, and bore the wrath of God for us, and made a perfect Atonement for Sin, and obtained eternal Redemption for us.

This

This the *Scripture* declares to us in great variety of expreſſions; as, that *Chriſt dyed for us*, and *for our Sins*; that he was *a Sacrifice for us*, and *a propitiation for the Sins of the whole World*, that is, of all Mankind; that *he bare our Sins in his own body on the Tree*, and *appeared to take away Sin by the Sacrifice of himſelf*; that *we are juſtified in his blood*, and *redeemed by the price of it*; and in very many other expreſſions to the ſame purpoſe.

And this is ſo evidently the ſcope and meaning of theſe Expreſſions, that it cannot be denied without offering the greateſt violence imaginable to the *H. Scriptures*. For can any man think that God would have uſed ſo many expreſſions in *Scripture*, the plain and moſt obvious ſenſe of all which is that the *Son of God* ſuffered for our Sins and in our ſtead, if this had not been his deſign and meaning? Would not this be in effect to ſay, that God hath written a great Book to puzzle and confound, but not to inſtruct and teach Mankind?

I will at preſent ſingle out ſome few of thoſe many *Texts* of *Scripture* which might be produced to this purpoſe: *He hath made him to be ſin for us, who knew no ſin*, that is, he hath made him who had no ſin himſelf a Sacrifice for our ſins. 2 Cor. 5. 21. Again; *and walk in love, as Chriſt alſo hath loved us* Eph. 5. 10.

us and given himſelf for us, an offering and a ſacrifice to God. St. *Peter* to the ſame purpoſe tells us, that *Chriſt alſo hath once ſuffered for Sins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh*: Here *Chriſt* is ſaid to have *ſuffered for Sin*; and to declare that the *Apoſtle* did not only mean that *Chriſt* ſuffered upon the occaſion of our Sins, but that he ſuffered in the place and ſtead of the Sinner, he adds, *the juſt for the unjuſt*, that is, the Son of God, who was innocent and had no Sin, ſuffered for us who were Sinners; or as it is elſewhere expreſs'd, *he bare our ſins in his own body on the Tree.*

1 Pet. 1. 18.

It is true indeed, that *Chriſt* ſuffered for our benefit and advantage; which the *Socinians* would have to be all that is meant in the *Texts* which I have cited: But then it ought to be conſidered, that *Chriſt*'s ſuffering for our benefit and advantage does by no means exclude, nor is any wiſe inconſiſtent with his ſuffering in our ſtead. For whoever ſuffers in another man's ſtead, and to ſave him from ſuffering, does undoubtedly ſuffer for his benefit and advantage, and gives the beſt demonſtration of it that can be: But the manner of the expreſſion, if compared with other parallel *Texts* of *Scripture*, and eſpecially

ally with what is ſo often ſaid of our *Saviour's* being a *Sacrifice*, which I ſhall have occaſion further to urge by and by: I ſay the manner of the expreſſion, if well conſidered, will appear to any man that is not contentious to ſignify our *Saviour's* ſuffering inſtead of the Sinner.

But not to argue from words and phraſes, I will produce two *Texts* which declare this matter ſo plainly, that the force of them is not to be avoided without the moſt ſhameful wreſting and perverting of them. *This is my commandment*, ſays our *Saviour*, *that ye love one another, as I have loved you.* How is that? he declares in the next words, *Greater love than this hath no man, that a man lay down his life for his friend*, that is, that he be contented to die in his ſtead. And to the ſame purpoſe St. *Paul*, *For when ye were yet Sinners, in due time Chriſt dyed for the ungodly*: Now the queſtion is, whether by this expreſſion of *Chriſt's dying for the ungodly* be meant only his dying for the benefit and advantage of Sinners, but not his dying in their ſtead? This, let the words which immediately follow determine: *For ſcarcely for a righteous man will one dye, yet peradventure for a good man one would even dare to dye: But God commendeth his*

Joh. 15. 12. V. 13. Rom. 6. 6, 7, 8.

love

love to us, in that whilſt we were yet ſinners Chriſt dyed for us. And now I appeal to any man of good ſenſe, whether it be not plain that the *Apoſtle* here ſpeaks of *Chriſt's* dying for Sinners in the ſame ſenſe as one man is ſaid to dye for another, that is, to ſave another from death; which what is it elſe but to dye in his ſtead? He that can deny this, is perverſe to the higheſt degree, and I fear almoſt beyond the poſſibility of being convinced.

And the Argument from theſe two *Texts* is ſo much the ſtronger, becauſe we do not here reaſon merely from the phraſe and expreſſion, but from the main Scope of our *Saviour's* diſcourſe in the *one*, and of *St. Paul's* in the other. For the deſign of both is to recommend the ſuperlative love of *Chriſt* to us above the greateſt love that ever any man expreſs'd to another. The higheſt pitch that human affection did ever riſe to, was for a man to lay down his life for his Friend; but the *Son of God* laid down his life for his Enemies. *Scarcely*, ſays *St. Paul*, *would one lay down his life for a righteous man*, that is, for one who is but ſtrictly juſt and honeſt, and does no body wrong; but for a *good man*, that is, for one that is kind and beneficial to all, and

and hath obliged Mankind by great Benefits, ſome one may be found that would lay down his life to ſave the life of ſuch a Perſon: But the love of *Chriſt* hath gone far beyond this: He *dyed for Sinners*, for thoſe who were neither *good men*, nor *righteous*: *But God commendeth his love to us, in that whilſt we were yet Sinners Chriſt dyed for us.* Now where doth the force of this Argument lye, if not in this? that *Chriſt* hath done that for us, who were *Enemies* and *Sinners*, which ſome very few perſons in the World have done for their *Friend*, or for ſome very eminently *good man*: And what is that? Why, they have laid down their lives in their ſtead: And ſo *Chriſt* hath done for us. This ſeems to be ſo very plain, that I do not ſee how the force of this Argument is poſſible to be avoided.

It is evident then from *Scripture*, that *Chriſt* dyed not only for our advantage but in our ſtead; as truly and really as any man ever did or can dye for another who lays down his own life to ſave another from death. For if *Chriſt* had not dyed, we had periſhed everlaſtingly; and becauſe he dyed, we are ſaved from eternal Death and miſery.

And though this be no where in *Scripture* ſpoken of by the name or *term* of *Satisfaction*, yet

yet it is ſaid to be the *price* of our *Redemption*; which ſurely is the ſame thing in effect with *Satisfaction*. For as we are Sinners we are liable, and, as I may ſay, indebted to the Juſtice of God: And the Son of God, by his Death and Sufferings in our Nature, hath diſcharged this obligation and paid this debt for us: Which diſcharge ſince it was obtained for us by the ſhedding of *Chriſt's* Blood, and the *Scripture* tells us that *without ſhedding of blood there is no remiſſion of Sins*: And ſince God is graciouſly pleaſed to accept of it for the Debt which we owed to his Juſtice, and to declare himſelf fully pleaſed and contented with it, why it may not properly enough be called *payment* or *ſatisfaction* I confeſs I am not able to underſtand. Men may eternally wrangle about any thing, but what a frivolous contention, what a trifling in ſerious matters, what *barretrie* in *Divinity* is this?

Not that God was *angry* with his *Son*, when he thus *laid on him the iniquities of us all*: No he was always well pleaſed with him; and never better, than when he *became obedient to the Death, even the Death of the Croſs*, and *bore our Sins in his own body on the Tree.*

Nor

Nor yet that our *Saviour* ſuffered the very ſame that the Sinner ſhould have ſuffered, namely, the proper Pains and Torment of the Damned: But that his Obedience and Sufferings were of that value and eſteem with God, and his voluntary Sacrifice of himſelf ſo well-pleaſing to him, that he thereupon entred into a Covenant of Grace and Mercy with Mankind, wherein he hath engaged himſelf to forgive the Sins of thoſe who believe and repent, and to make them partakers of eternal life. And hence the *Blood of Chriſt* which was ſhed for us upon the *Croſs* is called *the Blood of the Covenant*, as being the *Sanction* of that *New Covenant* into which God is entred with Mankind: And not only the *Sanction* and confirmation of that *Covenant*, but the very *Foundation* of it: For which reaſon the *Cup* in the *Lord's Supper* is called *the New Teſtament*, or, as the word ſhould rather be rendred, *the New Covenant in his Blood, which was ſhed for many for the remiſſion of Sins.* I proceed now to the

II^d. Thing propounded, which was to ſhew that the Expiation of our Sins was made by the Sufferings of Chriſt, from the *nature* and *intention* of *Expiatory Sacrifices*, both among the *Jews* and *Heathen*; to which the *Death of Chriſt* is in II.

the *New Teſtament* ſo frequently compared, and in point of vertue and efficacy to take away Sin infinitely preferr'd to it.

Now the nature and deſign of *Expiatory Sacrifices* was plainly this: To ſubſtitute one *Living Creature* to ſuffer and die inſtead of another; ſo that what the Sinner deſerved to have ſuffered was ſuppoſed to be done to the Sacrifice, that is, it was ſlain to make an atonement for the Sinner.

And though there was no reaſon to hope for any ſuch effect from the Blood of *Bulls*, or of *Goats*, or of any other *Living Creatures* that were wont to be offered up in Sacrifice; yet that both *Jews* and *Heathen* did expect and hope for it, is ſo very evident, that it cannot without extreme Ignorance or Obſtinacy be deny'd.

But this expectation, how unreaſonable ſoever, plainly ſhews it to have been the common Apprehenſion of Mankind, in all Ages, that God would not be appeaſed, nor ſhould Sin be pardoned without Suffering: But yet ſo, that men generally conceived good hopes that upon the Repentance of Sinners God would accept of a *vicarious* puniſhment, that is, of the Suffering of ſome other in their ſtead. And very probably, as I ſaid before, in complyance with this Apprehenſion of Man-

Mankind, and in condeſcenſion to it, as well as for other weighty Reaſons beſt known to the Divine Wiſdom, God was pleaſed to find out ſuch a Sacrifice as ſhould really and effectually procure for them that great Bleſſing of the Forgiveneſs of Sins, which they had ſo long hoped for from the multitude of their own Sacrifices.

And the *Apoſtle* to the *Hebrews* doth in a large Diſcourſe ſhew the great vertue and efficacy of the Sacrifice of *Chriſt*, to the purpoſe of Remiſſion of Sins, above that of the Sacrifices under the Law: And that the Death of *Chriſt* is really and effectually to our advantage all that which the Sacrifices under the Law were ſuppoſed to be to the Sinner: *But now once*, ſaith the *Apoſtle* here in the *Text*, *in the end of the World, hath he appeared to take away Sin by the Sacrifice of himſelf.* This is the great vertue and efficacy of the Sacrifice of *Chriſt*, that what ever was expected from any other Sacrifices, either by *Jews* or *Heathens*, was really effected by *this.*

This was plainly ſignified by the *Jewiſh Paſſover*, wherein the *Lamb* was ſlain, and the *Sinner* did *eſcape* and was *paſs'd by.* In alluſion whereto St. *Paul* makes no ſcruple to call *Chriſt* our *Paſſover* or *Paſchal Lamb*, who was *ſlain* that we might *eſcape*: *Chriſt our Paſſover*, ſays he, *is ſlain* 1 Cor. 5. 7.

or *offer'd for us*; that is, He by the gracious appointment of God was ſubſtituted to ſuffer all that in our ſtead which the *Paſchal Lamb* was ſuppoſed to ſuffer for the *Sinner*.

And this was likewiſe ſignified by the Sinners laying his hand upon the Sacrifice that was to be ſlain, thereby as it were transferring the puniſhment which was due to himſelf upon the Sacrifice that was to be ſlain and offered up. For ſo God tells *Moſes*, that the Sinner, who came to offer an Expiatory Sacrifice, ſhould do: *He*
Lev. 1. 4. *ſhall put his hand upon the head of the burnt-offering, and it ſhall be accepted for him, to make an Atonement for him.* And the *Apoſtle* tells us, that it was an eſtabliſhed Principle in the *Jewiſh* Religion, that *without ſhedding of blood there was no remiſſion of Sins*: Which plainly ſhews that they expected this Benefit of the Remiſſion of Sins from the Blood of their Sacrifices.

And then he tells us, that we are really made partakers of this Benefit by the Blood of *Chriſt*, and by the vertue of his Sacrifice: And again,
Heb. 9. 28. *Chriſt*, ſays he, *was once offer'd to bear the Sins of many*; plainly alluding to the Sacrifices under the Law, which did, as it were, bear the faults of the Sinner.

And

And that this expreſſion, of *Chriſt*'s being *offer'd to bear our Sins*, cannot be meant of his taking away our Sins by his holy Doctrine which was confirmed by his Death, but of his bearing our Sins by way of *imputation*, and by his ſuffering for them in our ſtead, as the Sacrifice was ſuppoſed to do for the Sinner; This, I ſay, is evident beyond all denial from the oppoſition which follows, after the *Text*, between his *firſt* Appearance and his *ſecond*; *Chriſt*, ſays our *Apoſtle*, *was once offered to bear our Sins, but unto them that look for him he ſhall appear a ſecond time without Sin unto Salvation.* Why? Did he not appear the firſt time without Sin? Yes certainly, as to any inherent guilt; for the *Scripture* tells us *he had no Sin.* What then is the meaning of the oppoſition, That at his *firſt* Coming *he bore our Sins*, but at his *ſecond* Coming *he ſhall appear without Sin unto Salvation?* Theſe words can have no other imaginable ſenſe but this; that at his *firſt* Coming he ſuſtained the Perſon of a Sinner and ſuffered inſtead of us; but his *ſecond* Coming ſhall be upon another account, and *he ſhall appear without Sin unto Salvation*, that is, not as a *Sacrifice*, but as a *Judge* to conferr the Reward of Eternal Life upon thoſe who are partakers of the benefit of that

v. 28.

that *Sacrifice* which he offered to God for us *in the dayes of his Fleſh.* I proceed to the

III. III^d. Thing I propoſed, and which yet remains to be ſpoken to; namely, to vindicate this Method and *Diſpenſation* of the *Divine Wiſdom* from the *Objections* which are brought againſt it; and to ſhew that there is nothing in it that is unreaſonable, or any wiſe unworthy of God. I ſhall mention *four Objections* which are commonly urged in this matter, and I think they are all that are conſiderable.

Obj. 1ſt. *Firſt*, That this Method, of the *Expiation* of Sin by the Sufferings of *Chriſt*, ſeems to argue ſome defect and want of Goodneſs in God, as if he needed ſome external Motive and were not of himſelf diſpoſed to forgive Sinners.

To which I think the *Anſwer* is not difficult, namely, that God did not want Goodneſs to have forgiven Sin freely and without any Satisfaction, but his Wiſdom did not think it meet to give encouragement to Sin by too eaſy a forgiveneſs, and without ſome remarkable teſtimony of his ſevere diſpleaſure againſt it: And therefore his greater Goodneſs and Compaſſion to Mankind deviſed this way to ſave the Sinner, without giving

giving the leaſt countenance and encouragement to Sin.

For God to think of ſaving us any way, was exceſſive Goodneſs and Mercy; but to think of doing it in this way, by ſubſtituting his dearly beloved Son to ſuffer in our ſtead, is a Condeſcenſion ſo very amazing, that if God had not been pleaſed of his own Goodneſs to ſtoop to it, it had almoſt been Blaſphemy in Man to have thought of it, or deſired it.

Secondly, How can our Sins be ſaid to have been forgiven *freely*, if the Pardon of them was purchaſed at ſo dear a rate and ſo mighty a Price was paid for it? *Obj. 2d.*

In *Anſwer* to this I deſire theſe *two* things may be conſidered. 1*ſt*. That it is a wonderfull grace and favour of God to admit of this tranſlation of the Puniſhment which was due to us, and to accept of the Sufferings of another in our ſtead, and for our benefit; when he might juſtly have exacted it of us in our own Perſons: So that, even in this reſpect, we are, as St. *Paul* ſays, *juſtified freely by his grace, through the Redemption that is in Jeſus Chriſt*: And *freely* too in reſpect of any neceſſity that lay upon God to forgive us in this or any other way. It was a free act of his Goodneſs to ſave us, even by the Satisfaction and

Sufferings

Sufferings of his own Son. 2*ly*. It was in effect freely too, notwithſtanding the mighty Price which was paid for our Redemption. Becauſe this Price was not of our own procuring, but of God's providing; He *found out this Ranſom for us*. And will any man ſay, that a Prince who prevails with his Son to intercede for the Pardon of a Rebel, yea and to ſuffer ſome puniſhment or to pay a Fine for the obtaining of it, does not in effect and in all equitable and gratefull conſtruction forgive him freely?

Obj. 3*d*. *Thirdly*, It is yet further objected, That this ſeems to be more unreaſonable than the ſacrificing of *Beaſts* among the *Jews*, nay than the ſacrificing of *Men* among the *Heathen*, and even of their *own Sons and Daughters*: Becauſe this is the offering up of the *Son of God*, the moſt innocent and the moſt excellent Perſon that ever was.

To which I anſwer, that if we conſider the *manner*, and the *deſign* of it, the thing will appear to be quite otherwiſe.

As to the *manner* of it, God did not command his Son to be ſacrificed, but his Providence permitted the wickedneſs and violence of men to put him to death: And then his Goodneſs and Wiſdom did over-rule this worſt of Actions to the

the beſt of Ends. And if we conſider the matter aright, how is this any more a reflection upon the Holy Providence of God, than any Enormities and Cruelties which by his permiſſion are daily committed in the World?

And then if we conſider the End and *Deſign* of this permiſſion of *Chriſt*'s Death, and the application of it to the purpoſe of a general Expiation; we cannot but acknowledge, and even adore the gracious and merciſull Deſign of it. For by this means God did at once put an end to that unreaſonable and bloody way of Worſhip, which had been ſo long practiſed in the World: And after this one Sacrifice, which was ſo infinitely dear to God, the benefit of Expiation was not to be expected in any other way; all other Sacrifices being worthleſs and vain in compariſon of this: And it hath ever ſince obtained this effect, of making all other Sacrifices to ceaſe, in all Parts of the World where *Chriſtianity* hath prevailed.

Fourthly, The laſt *Objection* is, the Injuſtice and Cruelty of an innocent Perſon's ſuffering inſtead of the Offender. *Obj.* 4th.

To this I anſwer, That they who make ſo great a noiſe with this *Objection* do ſeem to me to give a full and clear *Anſwer* to it themſelves, by acknowledging, as they conſtantly and expreſsly do, that our *Saviour* ſuffered all this

for our *benefit* and *advantage*, though not in our *place* and *ſtead*. For this, to my apprehenſion, is plainly to give up the Cauſe, unleſs they can ſhew a good reaſon why there is not as much Injuſtice and Cruelty in an innocent Perſon's ſuffering for the benefit and advantage of a Malefactour, as in his ſuffering in his ſtead: So little do Men, in the heat of diſpute and oppoſition, who are reſolved to hold faſt an Opinion in deſpite of Reaſon and good ſenſe, conſider, that they do many times in effect, and by neceſſary conſequence, grant the very thing which in expreſs terms they do ſo ſtiffly and pertinaciouſly deny.

The truth of the matter is this; there is nothing of Injuſtice or Cruelty in either Caſe; neither in an Innocent Perſon's ſuffering for the *benefit* of an Offender, nor in his *ſtead*; ſuppoſing the Suffering to be voluntary: But they have equally the ſame appearance of Injuſtice and Cruelty: Nor can I poſſibly diſcern any reaſon why Injuſtice and Cruelty ſhould be objected in the one Caſe more than in the other, there being every whit as little reaſon why an *Innocent Perſon* ſhould ſuffer for the *benefit* of a *Criminal*, as why he ſhould ſuffer in his *ſtead*. So that I hope this *Objection*, which above all the reſt hath been ſo loudly and ſo invidiouſly urged, hath received a juſt *Anſwer*.

And

And I believe, if the matter were ſearched to the bottom, all this perverſe contention, about our Saviour's ſuffering for our *benefit* but not in our *ſtead*, will ſignify juſt nothing. For if *Chriſt* dyed for our *benefit* ſo as ſome way or other, by vertue of his Death and Sufferings, to ſave us from the wrath of God and to procure our eſcape from eternal Death, this, for ought I know, is all that any body means by his dying in our *ſtead*. For he that dies with an intention to do that *benefit* to another as to ſave him from Death, doth certainly to all intents and purpoſes dye in his place and *ſtead*.

And if they will grant this to be their meaning, the Controverſie is at an end; and both Sides are agreed in the thing, and do only differ in the phraſe and manner of expreſſion: Which is to ſeek a quarrel and an occaſion of difference where there is no real ground for it; a thing which ought to be very far from reaſonable and peaceable Minds.

For the *Socinians* ſay, that our *Saviour's* voluntary Obedience and Sufferings did procure his Exaltation at the right hand of God, and Power and Authority to forgive Sins, and to give eternal Life to as many as he pleaſed: So that they grant that his Obedience and Sufferings, in the meritorious conſequence of them, do redound to our *Benefit* and advantage as much as

we pretend and ſay they do; only they are loth in expreſs terms to acknowledge that *Chriſt* dyed in our *ſtead*: And this, for no other reaſon that I can imagine, but becauſe they have denied it ſo often and ſo long.

But I appeal to the ingenuity of our *Adverſaries*, whether this do not in the laſt iſſue come all to one; and be not, on their part, a mere Controverſie about words? For ſuppoſe a Malefactour condemned to ſome grievous puniſhment, and the King's Son to ſave him from it is contented to ſubmit to great diſgrace and ſufferings: In reward of which Sufferings the King takes his Son into his Throne and ſets him at his own right hand, and gives him power to pardon this Malefactour, and upon a fitting Submiſſion and Repentance to advance him to honour: Will not any man in this Caſe allow that the King's Son ſuffer'd inſtead of this Malefactour, and ſmile at any man that ſhall be ſo nice as to grant that indeed he *ſuffered* for him, but yet to deny that he was *puniſh'd* for him; to allow that he bore the inconvenience of his faults, but yet obſtinately to ſtand it out that the faults of this Malefactour were not laid upon him, or in any wiſe ſo imputed to him that he can be ſaid to have ſuffered in his ſtead? This is juſt the Caſe, and the difference in reallity and in the laſt reſult of things is nothing but words.

Thus

Thus far have I tryed your patience in a contentious Argument; in which I take no pleaſure, but yet ſhall be glad if I may be ſo happy as by any thing that hath been ſaid to contribute towards the putting an end to ſo unhappy a Controverſie, which hath troubled the World ſo long and raiſed ſuch a duſt that very few have been able to ſee clearly through it.

However, I cannot diſmiſs this Argument without making ſome uſefull but very ſhort reflection upon this great Doctrine of our Religion, namely, That the Son of God being made a Sacrifice for us, and expoſed to ſuch bitter Sufferings and ſo cruel a Death for the Expiation of our Sins, ſhould create in us the greateſt dread and deteſtation of Sin, and for ever deterr us from all wilfull tranſgreſſion and diſobedience. For if the guilt of our Sins was done away upon ſuch hard terms and coſt the dearly beloved Son of God ſo much ſweat and blood, then ſurely we ought to take great heed how by our renewed Provocations we renew his Paſſion, and do what in us lies to *crucifie to our ſelves the Son of God afreſh, and to put him to an open ſhame.*

If God did ſo terribly afflict the dearly beloved of his Soul for our ſakes; if the Son of God was ſo grievouſly *wounded for our tranſgreſſions* and ſo ſorely *bruiſed for our iniquities*: If ſo fearfull a Storm of Vengeance fell upon the moſt innocent Perſon

that

that ever was for our Sins, then we have reaſon to take that kind and mercifull admonition of the Son of God to Sinners, to *ſin no more, leſt a worſe thing*, if it be poſſible, *come upon* our ſelves.

In this Diſpenſation of God's Grace and Mercy to Mankind, by the Death of his Son, God ſeems to have gone to the very extremity of things, and almoſt further than Goodneſs and Juſtice will well admit; to afflict Innocency it ſelf to ſave the Guilty: And if herein God hath expreſſed his hatred of Sin in ſuch a wonderfull way of love and kindneſs to the Sons of Men as looks almoſt like hatred of Innocency and his own Son: This ought in all ingenuity and gratitude to our gracious Redeemer, who *was made a curſe for us*, and *loved us* to that degree as to *waſh us from our Sins in his own Blood*; I ſay, This ought to beget in us a greater diſpleaſure againſt Sin, and a more perfect deteſtation of it, than if we had ſuffered the puniſhment due to it, in our own Perſons: For in this Caſe, we could only have been diſpleaſed at our Selves and our Sins as the juſt Cauſe of our Sufferings; but in the other, we ought to hate Sin as the unhappy Occaſion of the ſaddeſt Misfortune and ſoreſt Calamities to the *beſt Man* that ever was, and to our *beſt Friend*, for our Sins and for our Sakes.

Since then the *Son of God* hath ſo graciouſly condeſcended to be *made in all things* like unto us,

Sin

Sin only excepted; let us aſpire, as much as is poſſible, to become like to Him: Above all, let us hate and avoid Sin as the only thing in which the Son of God would have no part with us, though he was contented to ſuffer ſuch bitter things to ſave us from the Defilement and Dominion of it, from the Puniſhment and all the diſmal conſequences of it.

He had no Sin, but God was pleaſed to *lay upon him the iniquities of us all*, and *to make his Soul an offering for Sin*, and to permit all that to be done to Him which was due to us: He was contented to be ſacrificed once for all Mankind, that men might for ever ceaſe from that inhuman and ineffectual way of ſacrificing one another, whereby inſtead of *expiating* their guilt they did inflame it, and by thinking to make Atonement for their Sins they did in truth add to the number and heinouſneſs of them.

And let us likewiſe learn from this admirable Pattern, to pity thoſe that are in miſery, as *Chriſt* alſo hath pitied us; and to *ſave them that are ready to periſh*, for His ſake who *came to ſeek and to ſave us that were loſt*.

Let us, upon all occaſions, be ready to open our bowels of Compaſſion towards the Poor; in a thankfull imitation of his Grace and Goodneſs who for our ſakes choſe to be a Beggar, that we for his ſake might not deſpiſe the Poor, but might have a tender regard and compaſſion to thoſe whoſe

Condi-

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Condition in this World does ſo nearly reſemble that in which the *Son of God* thought it fitteſt for him to appear when he was pleaſed to become *Man.*

In a word, Let us in the whole courſe, and in all the actions of our lives, *ſhew forth the Vertues of Him who hath called us out of darkneſs into his marvellous light*; and *hath raiſed up a mighty Salvation for us*, that *being delivered from all our* ſpiritual *Enemies*, from Sin and all the Powers of darkneſs, we might *ſerve him* who hath *ſaved us*; *walking in holineſs and righteouſneſs before him, all the dayes of our lives.*

Now, *To him that ſitteth upon the Throne, and to the Lamb that was ſlain: To God even our Father, and to our Lord Jeſus Chriſt, the firſt-begotten from the dead, and the Prince of the Kings of the Earth: Unto Him, who hath loved us, and waſhed us from our Sins in his own Blood*; and whilſt we were *Enemies* to Him, loved us at ſuch a rate as never any man did his *Friend.* To *Him*, who became Man, that he might bring us to God; and aſſumed our frail and mortal Nature, that he might cloath us with Immortality and Life: To *Him*, who was pleaſed to dwell and live amongſt us, that He might teach us how to live: To *Him*, who *dyed for our Sins, and roſe again for our Juſtification*, and *lives for ever to make Interceſſion for us*: To *Him* be Glory and Dominion, Thankſgiving and Praiſe to eternal Ages. *Amen.*

FINIS.

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